

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

THE PHILOSOPHY OF TRUTH.

A SHORT SERMON.

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes xii, 14.

The question, "What is truth?" is the most momentous that can be presented to the mind of man. This proposition, to my mind, is so conclusively evident, that I conceive arguments to be unnecessary for supporting it; and will only observe, that *truth* must be of inestimable value to mankind; because it dispels doubt, removes uncertainty, and relieves the mind from suspense, that fever of the soul, which torments the wretched recipient with visionary horrors.

In discussing this subject, so pregnant with interest, so important to every child of Adam, I will solicit the exercise of the patience of the reader, if my short sermon shall approximate in its quantity to a long one.

I will state a proposition at the onset, which has a sweeping conclusion; and if any thing like uncharitableness shall be imagined to appertain to it, I must appeal to the candor of the objector, and request him to lay the sin of the conclusion at the right door. There are hundreds, perhaps, taking into consideration all the diversities of religious, or rather theological, opinions in the world, thousands of different sects, who disagree on the subject of religion. Now the following proposition is self-evident—it carries demonstration on the face of it: *There can only be truth and error.* There is no neutral ground in creation, large enough for a man to place a solitary opinion upon. There is not a proposition in the universe but must be classed under one of these two heads. Every word that has been spoken, every affirmation that has been made, every sentence that has dropped from the mouth of man, since creation began, is either truth or falsehood. *Truth* and *Error* have been the great moral belligerents; and will continue such, until truth shall triumph, and error be expelled from the universe.

To show that the New Testament is in perfect conformity with our text, which is recorded in the Old, the following will be conclusive: (Gal. vi, 7, 8.) "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (2 Cor. v, 10.) "For we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad."

I wish the reader to notice several important particulars, in the passages quoted. Negatively, Paul does not say, (making exceptions,) "whatsoever a man soweth, that shall he also reap," except he seasonably *believe*, and *repent*. Neither does Paul say, that "he that soweth to his flesh, shall" of a future *hell* reap endless damnation, or misery. Neither does Paul say, that "we must all appear before the judgment seat of Christ," at a day of general judgment in another world; "that every one," except he believes and repents, "may receive the things done in his body," (as the translators supply expresses it,) after the death and dissolution of the body.

Affirmatively, Paul does say, "He that soweth to his flesh shall of the flesh reap corruption." It is not only true that a man shall reap the *kind* he sows, but he shall reap *where* he sows. Paul does say, that "we must all [no exception] appear [be made manifest] before the judgment seat of Christ; that EVERY ONE [no exception] may receive the things in body, according to that he hath done, whether good or bad." And this is in agreement with our text.

Again: The reader will please to notice, that there are only *two* kinds of sowing. A man either sows to the *flesh*, is the dupe of error, or to the *Spirit*; in which case he is the recipient of the truth. A man either receives "the things in body," in this world, according to that he hath done, or he receives the things out of the body, in another world, after the death of the body. One of these propositions must be true, and one of them must be false. *What is truth?*

In order to decide which proposition is the true one, I will institute the important inquiry—First, *When* is the judgment of God to take place? Second, *Where* is the judgment of God to take place? It is expedient that I should notice an important *exception* which Paul has made, and which is necessary for our consideration, at this time, that we may understand what Paul means by the phrase, "We must all appear before the judgment seat of Christ;" and also the phrase, "that every one may receive," etc. There is an exception according to the literal sense of Paul's phraseology; for Paul says, *we must*. We, present existences. The exception to which I will direct the reader's attention, is one of a high bearing; of a vast import. (Acts xvii, 30.) "And the times of this ignorance God winked at; but now commandeth all men every where to repent." And the reason assigned in the next verse, for this universal command to repent, is that God has appointed a judgment by Jesus Christ. Previous to Christ's coming, his crucifixion, his resurrection from the dead, and his being constituted Judge by the Father, God brought every work into the judgment of his Providence, or moral government of the world; *winking* at the ignorance of man, in the times, or ages spoken of, which ignorance incapacitated man for "fearing God, and keeping his commandments;" which, at all times, and under all circumstances, is man's whole duty. But *now*, God having given assurance unto all men, of Jesus Christ being appointed judge, by his resurrection from the dead, "*commands all men, every where, to repent.*" The objection, or rather, the excuse of the unprofitable servant, that he thought his Lord a hard master, reaping where he had not sown, is sophistry, or falsehood; for God has not required of man an unreasonable service.

The judgment spoken of by Paul, therefore, is the judgment of Christ, and by him, in the gospel dispensation, in contradistinction to the judgment of God; in those times or ages during the previous Mosaic dispensation, and the dispensation from Moses up to the creation or beginning, and is the judgment to which our present inquiry is directed, in respect to the *time* and *place*.

There are *two periods* to which I will refer the reader, as furnishing data for a solution of all difficulty which may be supposed to burden the subject. I refer to the beginning and end of the Mediatorial kingdom of Christ Jesus, who is

to reign until all enemies are put down, or subdued. Christ's reign as Mediator and Judge, it is manifest, did not commence until his appearance on earth, and his qualifications were completed, by his resurrection from the dead. For John was the forerunner of Christ, and preached repentance, saying, "Repent, for the kingdom of heaven is at hand;" and spoke of Christ, as he that should come after him. It is equally manifest, that Christ's reign as Mediator and Judge, will cease when he shall have subdued all enemies, and surrendered the kingdom to his Father, that God may be all in all. See 1 Cor. xv, 25.

The testimony of Christ, the Judge, must be conclusive as to the *time* when the judgment commenced. (John v. 22, 23.) "The Father judgeth no man, but hath committed all judgment unto the Son; [not to condemn men to misery, but] that all should honor the Son even as they honor the Father." Christ declared, in effect, that there was no judge but himself, and that the judgment was then committed to him. (John xii, 31, 32.) "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me." Also, in Rev. xiv, 6, 7, we have the most conclusive testimony that the judgment commenced with the Gospel dispensation, and the destruction of Jerusalem, the Temple, and the Mosaic economy. No honest believer in Christ, who receives the Scriptures as truth, can gainsay or reject the evidence and testimony I have adduced, which proves that the day, or dispensation of the judgment of Christ as Mediator, has commenced and continued nearly 1800 years.

The scriptures contain a proposition which I would press upon the understanding of the reader. (Deut. xxxii, 3, 4.) "I will publish the name of the Lord; ascribe ye greatness unto our God: the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." (See Psa. xvi.) Reader, what is, what must be the conclusion? If "all God's ways are judgment," when was there a day, since the creation of man, that was not a *day of judgment*? Christ declared, (John ix, 39.) "For judgment I am come into this world." The judgment, then, commenced, first, when man was created upon the earth, and the day of judgment continued until Christ came, and the Father committed all judgment unto the Son. Then commenced a new day of judgment, under the gospel, and it will continue until the prophecy of Christ, "If I be lifted up from the earth, will draw all unto me," shall be accomplished, and God be all in all.

The Scriptures declare, that "God will judge the world with righteousness and the people with his truth." (Psa. xvi.) And Paul declares, (Ephes. i, 13.) of the word of truth, that it is "the gospel of your salvation." Is it not manifest that the great mass of religionists are ignorant of the correct signification of the terms *day of judgment* and *righteousness*? If God will judge the world with righteousness, how important is the inquiry, what is *righteousness*? Reader, the Book says, that "all God's ways are judgment;" and that God will "judge the world with righteousness." Now it must inevitably follow as a conclusion, if all God's ways are judgment, and also, that God will judge the

world with righteousness, that judgment and righteousness are one and the same; or, they go hand in hand—they are never separated one from the other—for where you find judgment you find righteousness, and where you find righteousness there is judgment. "The Lord loveth judgment," says the prophet. (Psa. xxxvii, 28.) In farther corroboration of my position is the following: (Jere. ix, 24.) "Let him that glorieth glory in this, that he understandeth and knoweth me, that I the LORD, which exercise loving kindness, judgment, and righteousness, in the earth: for in these I delight, saith the LORD." Reader, loving kindness, judgment, and righteousness are found in company, and God says, that in the exercise of these he delighteth.

But Christ Jesus is the Judge now. Will Christ delight in the exercise of loving kindness, judgment, and righteousness? Let Christ the judge be heard. (Matt. v, 43—48.) "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

I am ready for the question—*What is righteousness?* Ans. It consists in loving enemies—in blessing them that curse you—in doing good to them that hate you—in praying for them which despitefully use you, and persecute you—in bestowing favors and blessings on the evil, as well as on the good; on the unjust as well as on the just—in fine, it consists in being perfect as God our heavenly Father is perfect. And I am furnished with a reason for this: "for if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more? do not even the publicans so? Be ye perfect." O thou Pattern of all excellence if this is thy righteousness, where shall we find it exercised, save in the heaven of thy habitation, the place where thy glory dwelleth!

Reader, I have not yet done. Recollect my proposition, there can be only truth and error. There is only righteousness, and its opposite, unrighteousness, in the Universe. I have a question—What is unrighteousness? Ans. It is the reverse of righteousness. It consists in *hating* enemies—in *cursing* them that curse you—in *doing evil* to them that hate you—in *despitefully treating and persecuting* those who despitefully use and persecute you—in *partiality* in your bestowment of favors and blessings, and not being perfect as God is perfect.

Will God, will Christ Jesus, the Judge, judge the world with *this* righteousness? Reader, I must acknowledge that the question is a pertinent one; and requires an answer. Truth compels me to say, that I know of no other righteousness than this; and I am indebted altogether for my knowledge of this solitary righteousness, to God, and his Son Jesus Christ, who have promulgated it in the Scriptures. But there is another, and a different righteousness taught and promulgated by the Doctors of Divinity, (as they call or style themselves) of the day. They teach, that God *hates* his enemies—that he only loves those who *first* love him—that he will bestow his favors only on his *friends*—that he will consign his enemies to endless misery—that his judgment and righteousness will eventuate in the endless destruction and wretchedness of many of the judged. Reader, there is a mistake.

These Doctors must have a different God from the God and Father of our Lord Jesus Christ; for their God acts the part, and sustains the character of the publican. He is not perfect as our Father who is in heaven is perfect. Reader, suffer a word of exhortation. "Be ye perfect even as your father who is in heaven is perfect;" and not as the God of the Doctors of Divinity of the day is perfect. Be not a publican but a believer and follower of the meek and lowly Jesus, who gave his life for his enemies, and prayed for those by whose wicked hands he was slain.

The prophet Isaiah shall be heard in evidence. (Isa. i, 27.) "Zion shall be redeemed with judgment, and her converts with righteousness." I believe this, for God's and Christ's judgment and righteousness, will redeem sinners, and save them from their sins. This conclusion is agreeable to Paul's declaration, that "The goodness of God leadeth to repentance;" and to his exhortation (Rom. xii, 1,) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Reader, this is the way, walk ye in it.

There is philosophy in the truth. The truth is agreeable to the soundest philosophy. For the truth of God is consistent. It represents the great family of man as morally diseased. The chastenings, or correction, or judgment of God, are the means, in the hand of Christ the Mediator, the Physician of souls, to heal mankind of their malady. Strange that the imagination, the corrupt imagination of men, should so far pervert the truth of heaven, as to teach that the means provided by God for healing his creatures, his offspring, of their spiritual diseases, their moral maladies, should eventuate in their destruction. But God says, (Isa. lvii, 18,) "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners." Behold, ye despisers and wonder! (Heb. xii, 6.) "For whom the Lord LOVETH he chasteneth, and scourgeth every son whom he receiveth." Let the sacred record answer the question. *Whom does God love?* (John iii, 16, 17.) "For God so loved the world, [kosmos, mankind universally] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Reader, bow thy will to God's truth. God sent not his Son into the world to condemn the world. No! God so loved the world, that he gave his Son. Does God chasten those he loves? Yes. And the reason assigned, is "that they might be partakers of his holiness." Has God given his Son to save the world? I ask, then, in the words of Paul, (Rom. viii, 31, 32.) "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Our text is agreeable to sound philosophy. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Reader, the skillful and humane physician will examine every symptom of disease in his patient. He will then apply such remedies as the case requires; and the severity of his treatment will be in an exact ratio with the extent and obstinacy of the disease. He will bring every symptom into judgment, and will heal his patient. He will not, to introduce a similar characteristic of the popular theology of modern times, judge his patient to be too sick to deserve to be cured; and then administer a dose of arsenic, and destroy the sufferer, by a death of excruciating pain and misery. Neither will the good physician require his patient to remove a part of the symptoms, as a condition, on the

performance of which the Doctor will complete the cure. And the good physician will overcome, or elude the obstinacy of his patient to submit to any prescribed regimen, or course of medicine.

The world of mankind are all diseased. There is no soundness in them. They "are desperately sick." And "the Father sent the Son to save [cure] the world." Has the Father sent an incompetent physician, deficient in skill and ability to perform the work? Or wanting in inclination to fulfil the intention of his mission? Let the Physician himself answer. (John xvii, 4.) "I have finished the work which thou gavest me to do." What work did God send his Son into the world to perform? Let the Son answer the question; and he will answer it both negatively, and affirmatively. (John iii, 17.) "God sent not his Son into the world to condemn the world; [if the Son, then, shall condemn the world, he will violate his instructions; he will go beyond the letter of his credentials] but that the world through him might be saved." Can language be plainer? Why, O why, do men pervert, and wrest from their meaning, the words of the sacred record! This conduct is robbing God and Christ, and defrauding man. It is vile. It is beyond comparison wicked. The man who alters the denomination of a bank note, of the value of five dollars, is branded with infamy. But the man who counterfeits the record, who utters forgeries, and alters God's revelation of his will, is caressed and honored, and placed in the chief seat in the synagogue, and in the uppermost room at feasts. O tempora!

Is not our text compatible with sound philosophy? Mankind are the offspring of God. (Acts xvii, 28.) The world is a great family; and God the beneficent Father. Will not a good father examine with a scrutinizing eye, into the conduct of his children? Is not God a good father? Hear ye Him. (Isa. i, 2.) "Hear, O heavens, and give ear O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." What shall be done to these rebellious children? Children, reader, what shall their father do to them, for their disobedience? Let a prophet of the Great Father answer. (Dan. ix, 9.) "To the Lord our God belong mercies and forgiveness, though we have rebelled against him." Can no acts of disobedience, not even rebellion itself, alienate the affections of God the Father from his children? Is God *unchangeable*, and *unchangeably* good? Let the Father of mercies speak, and give ear ye kindreds of the earth. (Isa. xlix, 13—15.) "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Who shall dare, with impious hands, to set metes and bounds, to the love and mercy of that God, who is "good unto all; and whose tender mercies are over all his works?" (Psa. cxlv, 9.)

What is judgment? "All God's ways are judgment." Christ said, "For judgment I am come into the world." But God sent the Son to save the world. True. And "Zion shall be redeemed with judgment; and her converts with righteousness." The sick world shall be restored to health and soundness. Judgment and righteousness is the medicine to effect the cure. God has a universal panacea that cannot fail—he has sent a physician that cannot err.

This is the truth of God. This is the philosophy of heaven. I repeat the question—Will not a good father examine, with a scrutinizing eye, into the conduct of his children? God is the great, the good Father of mankind. Therefore

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Paul understood the nature and design of judgment. He says, (1 Cor. iii, 1-15,) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

God will try every man's work. Every act and volition whether physical or mental, of his children, will pass in review before him, and he will gather the wheat into his garner, but burn the chaff with unquenchable fire. To the rational mind, uncontaminated with the dogmas of sectarians, and the gospels of men, the judgment of God, by Jesus Christ, must afford a consolation beyond what earth can give. *The Savior is the Judge.* He will apply the test of the perfection of the Father, and cleanse man from all his impurity.

Reader, this is the Philosophy of Truth. It teaches man the nature and design of God's judgment; and exposes the destructive errors abroad in the world, which are the bane of human happiness. What shall we say of the man, whose blindness of mind, and hardness of heart is such, that he avows his inclination to sin with a high hand, did not his fear of a future hell restrain him? To beseech such an one, by the mercies of God, would be useless. He stands condemned out of his own mouth. He tacitly acknowledges, that he is dead in sin—dead to every virtuous and God-like sentiment; and only susceptible of impressions made by the rod, or elicited by the cowardly foreboding which is the constant concomitant of guilt and meanness. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

There is another error, fatal to the peace of thousands, and tens of thousands, which this true philosophy exposes. It is the delusive cheating of corruption itself. It is the false promises which error cherishes, and with which it beguiles, with syren voice, the fears of its votaries. It is superstition, with its unreasonable hopes and fears. How many are cheated with false hopes, and deluded with visionary horrors! A wrong conception of the nature and design of God's judgment of the world, is pregnant with misery to the recipient. Those who associate the idea of condemnation, and future and endless misery, with the "day of judgment," are their own tormentors. To such the voice of Wisdom, (Prov. i, 33,) is peculiarly appropriate. "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Or in other words, "Be still, [be quiet] and know that I am God." (Psa. xlv, 10.) Again, in other words, "Acquaint now thyself with him, [God] and be at peace." (Job xxii, 21.) Common sense must teach every man, that if there is evil to fear, instead of its being the part of wisdom to dwell safely, with an impending evil, like a sword suspended by a single hair, ready to fall and crush us, it would be the height of folly. And the exhortation to know, or acquaint ourselves with God, if God be the dreadful, inexorable being that error teaches, a knowledge of him, instead of producing quietness and peace, would produce the ravings of the maniac.

Error promises its votaries an exemption from God's judgment for sin committed, provided the votaries will repent before death. Their sins may be aggravated in kind, and as numerous as the stars of heaven, but a repentance, even on the bed of death, shall save them from all punishment. Not so the voice of truth. "God shall bring every work into judgment." There is no escape. If you ascend up into heaven—if

you take the wings of the morning, and fly to the uttermost parts of the earth—or if you make your bed in hell, the judgment of God shall overtake you; and your work shall be tried by the refiner's fire.

Mankind do not believe God. They "forsake the Fountain of living waters, and hew them out cisterns, broken cisterns, which can hold no water." (Jere. ii, 13.) They love the praise of men, their fellows, rather than the praise of God. They are blinded by the god of this world, and with their blind leaders, are precipitated into the ditch of error.

What says the philosophy of truth, in opposition to the philosophy of this world? Ans. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How great the inducement, how powerful the motive, to perform acts of goodness, must the believer in God's judgment possess! He that giveth a cup of cold water cannot lose his reward. In the silence of the night—in the seclusion of the humble cottage, the Eye that never slumbers beholds the work of benevolence, the acts of charity, and will bring them into judgment. Would men think God deserving of credit, did they but believe his declarations, how differently would they conduct! We read, "He that giveth to the poor, lendeth unto the Lord." And as an exhortation to deeds of benevolence, is the declaration, "Cast thy bread upon the waters, and after many days thou shalt find it." Alas! for mankind. How few will trust God! How few believe that God will bring every work into judgment, however secret, whether good or evil!

I would impress upon the mind of the reader certain particulars, in relation to the subject of our text, and farther explanatory of the view I have taken, and a confirmation of its truth. I will show that the common phraseology, "The day of judgment," however it may suit the errors and dogmas of modern sectarians, is not conformable to the Scriptures; is incompatible with the gospel of Christ, and has been a stumbling block in the way of the humble inquirer after the truth as it is in Jesus. I have shown, in a brief manner, that every day since man has been created on the earth, has been a day of judgment. "All God's ways are judgment." His dealings with men, in his moral government of the world, have been in judgment. All the dispensations of God's providence, affecting mankind, have been in judgment, whether esteemed as mercies or afflictions; and every day of their visitation, a day of judgment. The mediation of Christ is judgment. The sun shines—the rain falls—the winds of heaven blow—and the earth yields her increase, in judgment. We are fed, preserved, enlightened, and blessed with God's various bounty, in judgment. To-day, yesterday, and every day of our lives, are days of judgment.

But the day of judgment—Yesterday was the day of judgment in reference to any particular visitation that may have distinguished it from a preceding one. But the phrase is not admissible; for the reasons which follow:

The signification of the Greek phrase, *en hēmera kriseos*, is not "the day of judgment," but "a day of judgment." This fact cannot be controverted. The translators, for reasons known only to themselves, foisted into the copy they furnished for the use of the common people, the definite article. The doctors of divinity since their day, have countenanced this perversion of the sacred Record, probably because the altered text is more conformable to their peculiar notions of theology. The old adage, "Honesty is the best policy," has become so stale and unfashionable, that the clergy appear to have abandoned it to the laity.

The phrase "the day of judgment," occurs five times in the Four Gospels; twice in the second epistle of Peter; and once in the first epis-

tle of John; eight times in all. Seven times the definite article is wanting in the original Greek; and the translators altered the text, and rendered a day of judgment, the day of judgment. Can such men, can the doctors of divinity who countenance the deception, say with Paul, (2 Cor. ii, 17,) "We are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ?" No! Emphatically I say, No!

The solitary passage in the whole Bible, where the phrase "the day of judgement" occurs in the original Greek, is 1 John iv, 17. *En te hēmera tes kriseos.* Here, only, is the definite article the, found, connected with this phrase. The passage and connexion follows:—"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." I will request the reader to notice several particulars, explanatory of the peculiar mode of expression in the passage quoted. We have seen the declaration of the Divine Record, that "Whoso hearkeneth unto me [Wisdom] shall dwell safely, and shall be quiet from fear of evil." The beloved apostle John heard and believed the voice of wisdom. And he knew and believed the love that God hath to us. He believed that God is love. Therefore, he was quiet—he had acquainted himself with God, and he was at peace. How appropriate, therefore, is the conclusion from John's premises, "Herein is our love made perfect, that we may have boldness in the day of judgment." And John adds, in the verse following our quotation, "There is no fear in love; but perfect love casteth out fear." Reader, "God so loved the world, that he gave his only begotten son." John says, "We have known and believed the love that God hath to us." I will hazard the declaration and set controversy at defiance, that in an exact ratio with every man's knowledge and belief that God is love, and that God loves the world, will be his confidence, quietness, and peace. Here is cause and effect, the links in the chain of God's Providence, or God's judgment.

That the apostle John used the definite article with a particular reference to an event then expected very shortly to happen, is manifest from the general tenor of his writings, and from certain expressions which will admit of no other construction, or application. John declared (1 John ii, 18,) "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." In the connexion he explains who these antichrists are, saying, "He is antichrist, that denieth the Father and Son." It is generally admitted that John wrote his three Epistles subsequently to the writing his book of Revelation; in which book he having previously wrote largely on the subject of the judgment in question, it was proper that he should mention it briefly in his subsequent Epistles; as it is a reasonable conclusion that those to whom his Epistles were sent, were in possession of his book of Revelation.

There are two particulars, to which I would direct the attention of the reader, in the book of Revelation. First, the authority which John professed to have for the truths he promulgated. John declares, (Rev. i, 1,) that it is the "Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." And John adds, verse third, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." And John reiterates the same, at the conclusion of the book, saying, "He which testifieth these things

saith, surely I come quickly; Amen. Even so, come, Lord Jesus." Christ Jesus the newly appointed Judge, sent his angel, or messenger to John, to inform this beloved disciple, and show him "things which must [then] shortly come to pass;" which messenger assured John, that Christ would come quickly. The time of Christ's coming as Judge, must, therefore, have been at the destruction of Jerusalem, and the Temple; the end of the Mosaic dispensation; the dispersion of the Jews as foretold by the prophets, and the introduction, with evident power from above, of the dispensation of the gospel of Christ.

Second. The great and prominent thing or subject, which is shown to John, and which John treats of, is the *judgment*. John declares, (Rev. xiv, 6, 7.) "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This is, emphatically, "the day of judgment" that John referred to in his epistle, and there was an exclusive propriety in his using the definite article in speaking of it; as he was the sole recipient of the prophecy of the judgment, *shortly* to take place, who received the Revelation from the Judge, by his special messenger. It is also evident, and conclusively evident beyond the power of refutation, that the judgment by Jesus Christ, was simultaneous in its commencement with the gospel dispensation, at the destruction of Jerusalem and the Temple, and the abrogation of the Jewish church, and the ritual of the ceremonial law as promulgated by Moses. There is also, a striking similarity between Paul's declaration, (Acts xvii, 30.) "And the times of this ignorance God winked at; but now commandeth all men every where to repent;" and the declaration of the angel in Rev. xiv. 7.

Finally. There is one fact of vast import, which I would impress upon the mind of the reader. It is the *consequences*, or effect of the judgment by Christ Jesus, as Mediator between God and men, which the angel showed unto John. And as it was promulgated by the Judge himself, it must be the truth of God. In the connexion, in chapter xv, John says, "I saw another sign in heaven great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Reader, "the seven last plagues." The end of punishment is in view. And "in them is filled up the wrath of God." How harmonious is the truth, as taught by God's prophets! (Isa. lviii, 16.) "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." John continues—he saw those who had triumphed, and heard them sing the Song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. [For all his ways are judgment!] Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." HALLELUJAH! Praise the Lord.

Great and glorious God! "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." (Psa. lxxxix, 14—16.)

Now unto the King eternal, immortal, invisible, the only wise God our Savior, be the ascription of the kingdom, the power, and the glory, for ever, world without end. Amen! H. F.

FROM THE CHRISTIAN INTELLIGENCER.

"BENEVOLENT" OPERATIONS.

The following paper which has been put into our hands with a view to publication by one of the subscribers thereto, Mr. Leeman, a respectable citizen of this town, (Gardiner, Me.) exhibits the conduct of one of the clerical Agents of the American Bible Society. Before reading the paper, it is proper the reader should be informed that the Agent mentioned, is the Rev. Daniel Kendrick, an orthodox Congregational Clergyman belonging in Edgecomb, Me. and that the scene of operations described was in Patricktown plantation, a sparsely settled territory in the interior of Lincoln County, where the people are generally very poor. It should also be borne in mind, that the American Bible Society *professedly* solicits contributions from the public, for the purpose of enabling it to manufacture Bibles for gratuitous distribution to the poor and destitute, and that every Bible, before it is sent out, is *paid* for by these contributions. We hesitate not to say, that if there is a "dark corner" in this State where the poverty of the people calls for the *charity* of such an institution, we know of no place more suitable for the exercise of that virtue than Patricktown. It is proper also to add, that at the request of a Congregational Clergyman not long since, the Assessors, or principal men of the place, explored the territory with a view to ascertain the number of families destitute of the sacred Scriptures—in the expectation that an Agent would soon visit and supply the destitute poor, gratis. In due time he made his appearance, and the following is the manner in which he fulfilled these expectations and performed his *benevolent* and *charitable* work.

"Mr. K. called at Mrs. Abigail Bran's and asked her if she did not want to purchase a cheap Bible. Mrs. B. told him that she was not able. To this Mr. K. replied, that he would take almost any thing, a little yarn or wool. A neighboring woman being in the house assured Mr. K. that Mrs. B. was very poor, and that it would be a deed of charity to give her a Bible. This made little impression; he was still anxious to get wool or yarn, and to find out if she had sheep and how many. On being told, however, by the neighbor that he was sent out to give Bibles to the poor, he finally left one, remarking that he had not given away any of consequence on the road, and that if he did so, he should have to give them out of his own pocket, or account for them.

Mr. Kendrick also called at Mr. Benjamin Glidden's and proposed to sell him a Bible. Mr. G. informed him that he had neither a Bible nor a Testament in the house, and that he should like one very much; but he was so poor he certainly was not able to purchase. Mr. K. proposed that he should borrow the money. Mr. G. assured him that this was impossible; for he knew of no way of restoring the money if borrowed. Mr. K. left the house without leaving the word of life with this destitute and poor family; and though entreated by Mrs. G. to bestow a Testament (the price of which was but twelve and a half cents) on a little daughter that went to school, the solicitation was in vain. He left neither Bible nor Testament.

A similar illiberality was evinced at Mr. John Colby's, where Mr. K. also proposed to sell a Bible. On being assured that a Bible would be very acceptable, but that he was very poor, the Rev. gentleman offered to take in payment, corn, grain, wool, cloth, yarn or flax. Mr. C. informed him that he had a large family and had not any such articles to spare. He had an old Bible and would try to make that answer. At length, being considerably urged, he repaired from the shop, where the interview took place, to his house, and collecting the few cents which the children had laid by, returned with all that

was to be had. It lacked six cents of being enough to purchase the Bible and two Testaments. Mr. K. received the money and expressed his desire to have the remaining six cents; but this being impossible, he retired. Mr. Colby is a very poor man, has eight children and but two of them have had any shoes to wear during the winter.

Mr. K. called on William Dow and asked his wife if they had a bible. She replied that they had not. On inquiring if she wished to buy one, Mrs. D. assured him she had nothing wherewith to purchase one. Looking round he espied a few skeins of yarn hanging up. Being satisfied that it would answer for stockings, he proposed to take four skeins for a bible. To this the woman assented, and he accordingly left a copy, requesting as he left the house, that she would not say any thing about his taking yarn in payment.

The gentleman left a number of Bibles in the place; but took great care not to leave them gratis where he could get any thing for them, notwithstanding the people were very poor and destitute. In one instance he called at the house of a widow woman, and inquired as usual if she did not wish to purchase a Bible. Frankly confessing her poverty and her inability to pay for one, she observed that she had a part of an old Testament and concluded she had better try to do with that than to buy a new one. "Have you not some grain in the house," inquired the Agent? He was informed that she had about ten quarts of wheat and barley mixed together—and that was all. He persuaded her to let him have a peck of this for a Testament, the widow protesting that in parting with it, she was taking the bread out of her children's mouths. She desired him to let her have a Bible; but he refused, saying she could buy one some other time. The very appearance of the children and dwelling bespeak their poverty.

February 17, 1832.

We, the undersigned, heard the foregoing statements and took them down as they were personally related to us in the dwellings of the persons mentioned above—requesting them, at the same time, not to state any thing but what they were willing to give oath to, if called upon. This remark applies to all but the widow woman, who happened to be absent when we called at her house. Our information of the circumstances of her case, however, is such as can be relied upon as correct.

HENRY LEEMAN, of Gardiner,
ELEAZER SHERMAN, of Patricktown."

These gentlemen, we believe, are not of our religious faith; but have been led to make the above exposure of facts from a sense of the cruelty and injustice of the proceedings narrated. We believe them to be responsible men, and have no doubt, ourselves, of the correctness of their statement. We have inserted it as presented to us, with only a few verbal alterations to fit the paper for the press. After reading such an account, who can credit the pretensions of *benevolence* which the orthodox set up as their chief motive in establishing the Bible Society and other kindred institutions? Such "tender mercies" are "cruel." By the way, how much did the Rev. Agent obtain of the widow woman for the Testament? It may be well to reckon. The Testament we are told was valued at twelve and a half cents. For this he received a peck of wheat and barley. Wheat is worth seven shillings, barley five—the mixture about one dollar. A peck would be worth a quarter of this sum, full double what he asked for the testament—and yet, after so profitable a trade, taking from the poor widow and her children about their last quart of bread stuff, he refused to let her have a bible instead of a testament: for so we understand the account.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE.

SATURDAY, MARCH 3, 1832.

NOTICE.

A meeting of Universalists will take place at CONGRESS HALL, corner of Bowery and Hester-street, on Monday Evening next, March 5th, at 7 o'clock. It is particularly desired that every one friendly to the sentiment the MESSENGER espouses would attend.

March 3d, 1832.

PICKERING'S LECTURES.

This is a neat volume of 216 duodecimo pages written in defence of Divine Revelation by the Rev. David Pickering, Pastor of the first Universalist Church, Providence, R. I. The first edition of these Lectures seems to have met with a ready sale, and the second with a likeness of the author has passed from the press. The subject to which Br. Pickering has directed his attention is of paramount importance. Christians in general, we regret to say, are not so familiar with the evidences of the religion they profess as they either might, or should be. The sacred Scriptures profess to be a revelation from God to man, to contain a disclosure of the Divine character, to enjoin the duties and discover the destiny of our race. How vastly important then is our acquaintance with the evidences upon which rests the authenticity of those Scriptures!

The work before us is necessarily brief, and so must every work be that is written to be generally read, but it embodies so many evidences and urges so many and weighty considerations in favor of Divine revelation that we think it must be satisfactory to every unprejudiced mind. It cannot be expected that a production of this kind shall embrace much, if indeed any thing, absolutely new. The ground has been trodden before, and by men too possessing the most gifted minds, enriched with the spoils of various and extensive learning and deep research. He that follows them can hope to do little more than condense, arrange and fit for general utility the labors of his predecessors. In doing this we think Br. Pickering has been highly successful. He has well chosen his topics, made a judicious arrangement, and presented the whole in an easy and attractive style. In fine, the work, we think, well executed, and take special pleasure in recommending it to our readers and the public. It should be in the hands of every Universalist that he may have "full assurance of hope," and "know the certainty of the things wherein" he "has been instructed."

S.

RECENT PUBLICATIONS.

"Whittemore on the Parables." The work before us is a handsome vol. of 280 pp. duodecimo, from the pen of the Rev. Thomas Whittemore, Editor of the "Trumpet and Universalist Magazine," Boston, and is entitled "Notes and Illustrations of the Parables of the New Testament." We have not yet found leisure to examine the work so attentively as we could wish, but from our hasty perusal we think the task well executed. Singular as it may seem, it is

no less a fact, that the doctrine of endless misery finds a large portion of its support from false interpretations of the parables. This consideration gives an importance to the volume before us that otherwise it could not claim. It contains a clear, and to us satisfactory exposition of those misinterpreted and abused passages of our Lord's instructions. We speak of course in general terms. Regarding the work as a ready help to the just understanding of the parables, and of easy access to every Universalist in the community, we recommend it to their perusal and examination, and shall ourselves take opportunities of presenting occasional extracts in the columns of the Messenger.

"Illustrations of the Divine Government: By T. Southwood Smith, M. D." Of this excellent work, every American Universalist has heard, but few, comparatively, have had an opportunity of reading it. The present, we think the first edition that has been published on this side of the Atlantic. It is justly esteemed as one of the most satisfactory and valuable productions on the subject of which it treats. It is characterized by candor, and every page shows that the glorious doctrines he inculcates had exerted a salutary influence on the heart of the writer. No inquiries can be more interesting to reflecting mortals, as none are more important, than those relative to the Divine government, the design of our creation, the object of sin and suffering with which this life is beset, and the final destiny of the human race. And we cannot conceive how any individual, and least of all a Christian, can rise from a careful perusal of Mr. Smith's Illustrations, without feeling more resigned to the Divine will, and better prepared for the future allotment of the Divine providence, whether that allotment be for the time joyous or grievous. It seems that he cannot but be satisfied that God is indeed "kind to the unthankful and the evil," and that though "weeping may endure for a night, joy cometh in the morning." We wish the work might be read by every Limitarian in the world, and certainly it should be by every Universalist.

It is published by T. Whittemore, Boston, and accompanied with an appendix by the publisher. For sale at the Messenger office. S.

TOTAL DEPRAVITY.

Few doctrines seem to be more generally believed than that of total depravity, and yet, in our opinion, few are more erroneous or absurd. What is understood by the term *total depravity*, will be seen by the following extracts from the Presbyterian "Confession of Faith," and the Methodist "Doctrines and Discipline." "By this sin," says the Presbyterian Confession, Chap. vi, "they [our first parents] fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body."

****From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." The Methodist Doctrines and Discipline, Chap. i, Sec. 2, says, "The condition of man after the fall of

Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." In another place it says, that man "is of his own nature inclined to evil and that continually." We have taken the liberty of distinguishing by italics such parts as seemed most important to our subject in these paragraphs, and it will not be denied by any one that the plain and unequivocal declaration of both Presbyterian and Methodist creeds is, that man is naturally disqualified to think a good thing or do a good action.

It is well known to every person at all conversant with theology, that the number of Scripture texts upon which this wretched opinion is founded, and from which its advocates would defend it, is extremely limited. And it is also known that even this small number does by no means demand an interpretation that would involve the doctrine in question. But granting it true, as its advocates believe, let us inquire for some of the consequences infallibly resulting from it. 1. It is ridiculous in the extreme to pretend that we are in fault for being born "utterly indisposed, disabled, and made opposite to all good and inclined to all evil." We are evidently no more culpable for our moral than we are for our physical nature. And we might with as much justice be consigned to eternal torments for coming into this world with two eyes or two ears as for possessing evil dispositions, or total depravity. In both cases they were given us, and given too without our knowledge, will, or consent. It may here be said that we shall not be condemned for possessing, but for indulging, our depraved natures. The Presbyterian Confession plainly affirms, however, that every sin, whether original or actual, justly deserves eternal punishment. But let that pass. Are we in fault for indulging our depraved natures? If, as is pretended, we are by nature totally depraved, if we are "wholly defiled in all the faculties and parts of soul and body," and if "we have no power to do good works," it is extremely difficult to conceive how we could indulge any other nature, and exercise any other dispositions than those of perfect and uninterrupted evil. It is the only nature, they are the only dispositions, that we have, or can have of ourselves. Why then, are we in fault for indulging them? The stone thrown into the air is bound by no stronger law to fall again to the ground, than an active being totally depraved, is to act out his depravity. And the pebble is as culpable for not flying off to the Moon, contrary to the universal law of nature, as man totally depraved is for not exercising holy affections and performing good actions.

2. It is quite manifest that, if we are totally depraved, as the creeds assert, we do not possess moral freedom, nor can we be accountable beings. To give such beings moral laws, and to expect from them moral services, is not only vain but absurd. To hope for a harvest of grapes from a field of thorns, or a crop of figs from thistles,

would be no more childish and unreasonable. But consequences were little thought of by our creed makers, and men must be totally depraved, even if it destroyed the most important doctrines of the Scriptures. No unktion more flattering can be laid to the conscience of the sinner than the reflection that he inherits from his original progenitor a nature wholly defiled, opposed to all good, and inclined to all evil, and that let him do the best he can, every action he performs, and every thought he thinks, is necessarily rank rebellion against God, and merits endless torments. And surely one need not be conscientiously scrupulous in his choice of conduct, when all must be alike sinful and tending to irrevocable damnation. We have heard much of the licentiousness of Universalism, but we challenge all the learned Doctors of Christendom to devise any thing more fatal in theory to virtue and morals than the doctrine of *total depravity*.

But absurd as this doctrine is, it is still regarded indispensable to religion. He who disbelieves it can no more be a christian, than he can be saved who does not feel that he deserves endless damnation! And yet how is this doctrine to be proved? The Bible does not teach it, but the contrary; the history of mankind though dark affords no sufficient evidence of it. If men have vices they also discover some virtues, nor do they become remarkable for perversity until they have passed through the school of wickedness and learned the lessons of crime. Apt scholars some may be, but if we are naturally averse to all good and inclined to all evil, no practice would be necessary in order to sin with a high hand. But look at the infant; is that totally depraved? So the creeds of men teach. A being inclined to all evil we should suppose would soon manifest its malignity. But the little child loves the mother that nestles it in her bosom, and speaks truth invariably until it has been taught falsehood. Even in after life, nature, however depraved, always dictates truth, and it is only by constraint that we can prevail on ourselves to swerve from her teachings. Yet man is totally depraved, has no power to do good, and is wholly defiled in all the faculties and parts of soul and body!! Let him believe it who can; but let no one practice in accordance with this belief. S.

On the fourth page of our present number, will be found an article from the Christian Intelligencer, relative to a bible agency in Maine. The account appears incredible, though it is given in so explicit a form, we should think it must be true. We can hardly believe the American Bible Society will countenance such shameless, detestable conduct in agents, and if not, they will at least owe it to themselves to investigate the subject, and clear their skirts from the sin of literally "devouring widows' houses," as was the wont of the Pharisees of old.

FOUR DAYS' MEETINGS.

We have yet seen no mention of the protracted meeting in Rutgers-street Church a week or two since. How happens this? Are there no converts? We fear there were Achans not a few in the camp.

A valuable friend in Southold, L. I. writes us that the four days' meeting in that place held under the auspices of the Presbyterians, and protracted to eleven days, was just closing. We have only barely room to notice it. "Some twelve or fifteen girls," says he, "are the fruits of this meeting." The pastor of the Church there "is said to have addressed his hearers nearly as follows: 'Come forward—come into the anxious seats. I was once a sinner. If I had kept back I should have been a sinner still. Take courage. If you do not get converted now, the balance will be against you. You will become

more hardened, and it will be doubtful whether you ever get converted.'" "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I AM CHIEF." Paul.

DEDICATION.

The new Universalist Meeting House in Leyden, Lewis Co. this state, was dedicated to the worship of God, on Thursday, 16th inst. The last Utica Magazine says, "This society has been in existence but a few months—indeed it is but a very short time since the doctrine of God's impartial grace was first preached among them. This society has grown up and flourished in the midst of determined and bitter opposition. But the Lord has truly been with them and blessed them. Both the society and their pastor, (Br. S. W. Fuller, who ministers in Leyden, Boonville and Turin,) have distinguished themselves by a boldness, firmness and perseverance, worthy the cause they have espoused, and well calculated to give success to their laudable efforts to promote the cause of truth, and they now number in their ranks many men of the first respectability and standing in community. May the Lord of the vineyard continue to bless this people and their beloved pastor with the manifestations of his grace and the saving power of his gospel, and add to their number daily, such as shall be saved from the superstitions of the age."

FOR THE CHRISTIAN MESSENGER.

DIALOGUE NO. 4.

P. Friend U. if I understand you right, you are not a believer in the scripture doctrine of a judgment to come. I am at a loss to conceive how you can be consistent in your professed attachment to the word of God, when you deny such declarations of it as this, "God hath appointed a day in which he will judge the world," and many other texts might be quoted which teach us clearly the doctrine in question.

U. I am aware, sir, that they who believe in a "future general judgment," and in the destruction of this globe by fire, generally attach this idea to the word "judgment," whenever they read it in the Bible, that Christ will appear in the air attended by celestial beings, will summon the whole family of mankind to his tribunal, and will, with angry mien, consign a large portion of those for whom he died, to unending torments. I do not think such a doctrine is taught in the scriptures. You will find by examining, that the word "judgment" occurs in the Psalms sixty-one times: its meaning there invariably is "justice," or righteousness, and it is frequently found in connexion with one of these two words. It occurs in Isaiah thirty-eight times, and there signifies justice, righteousness, goodness, truth. Now David and Isaiah foretold the coming of Christ, but they say nothing of his coming to judge the world as is generally believed by condemning it.

P. David says, however, "that the wicked shall be turned into hell," and I think that the doctrine of a final retribution is plainly taught by Isaiah.

U. David also says that he was "delivered from the lowest hell," but we are not to suppose that he was ever in a place of "endless misery," and the prophet Isaiah tells us of dire calamities, but they are all limited to this world, and have no allusion to a "judgment day" yet to come. Consult John xii, 31. "Now is the judgment of this world," (not it will be in some age to come,) and verse 47, "I came not to judge the world, but to save the world." See also 1 Corinth. xi, 32, "But when we are judged we are chastened of the Lord."

P. But my dear sir, you will recollect that it is said in the verse immediately following your

text from John xii, "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day."

U. Well, now can it be proved that "the last day" here mentioned, means a day of judgment yet to come? and what was "the word" that should judge in the "last day?" By reading the 24th chapter of Matthew, you will find "the end of the world" (or age) and in Mark xii, "the end," in Luke xvii, it is said "in the day when the Son of man is revealed." Read these three chapters, and you find "the word" of our Savior of which John spoke; and that "the end" or "last day" came, when Jerusalem was destroyed. If our Savior intended to teach in the above three chapters that he was coming in the manner as is now generally believed, after a lapse of centuries, to judge the world, why did he say that "all these things should come upon this generation?"

P. I confess that the overthrow of Jerusalem was predicted in the chapters you have cited in connexion with the prophecy that Christ is coming to "judge every man according to his works," but if nothing be meant here but the downfall of that city, how do you make it appear that Christ "was revealed," and did actually appear?

U. You will find that his disciples asked him (Christ) "what should be the sign of his coming," and the context will show whether or not he told them that he should, after many ages appear, and that this earth should be destroyed at his approach. He says, "there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." He surely did not allude to an event which is yet to transpire. The doctrine of a resurrection is explicitly taught in scripture, but it is a remarkable fact that where mention is made of the resurrection of the body, it is not in connexion with the "judgment day." Our Savior, after his resurrection, said nothing of a "judgment day to come," nor did he enjoin it to be preached as a gospel doctrine. I am therefore inclined to think that the phrases "judgment to come," "judgment of the great day," "judgment seat," &c. do not warrant the popular opinion respecting a "future general judgment." Q. R.

WHO ARE UNIVERSALISTS?

Our Master, while on earth, gave his followers to understand, that any man who loved not his cause better than father or mother, houses or lands, could not be his disciple. It is true that it requires not so great a sacrifice to come out from the world and advocate the doctrine of Universal Grace and Salvation, as it did in those days to become the follower of the humble Nazarene; but a moment's reflection will satisfy any one, that there is a near resemblance in the two cases. Then, a man who embraced Christianity, must give up all, and expose himself to poverty, disgrace, imprisonment, stripes, and perhaps even death itself; and yet we are taught that such is the life giving power of the gospel, that those who believed it in sincerity and in truth, would not hesitate to face all these dangers in its defence. Now, a man who openly avows his faith in the impartial grace of God, will be stigmatized as a heretic; his friends may become enemies; his father and mother may oppose him; he may be assailed with the venomous tongue of slander, and clerical bigots may fulminate their anathemas against him. But these evils are small when compared with those which the primitive promulgators of Christianity were obliged to encounter. If, then, that man was not a disciple of Christ who was unwilling to sacrifice friends, property, liberty, and even life, in his cause, we ask, is that man worthy the name of Universalist, who will not make even the paltry sacrifice that is now required? Most certainly not.

We maintain that Universalism contains the same doctrines that were taught by Christ, that its opposers bear the same character with the opposers of Christ, and that the effect upon the heart will always be the same. If the gospel of Christ would inspire men with holy zeal in its support in ancient times, it will do it now. If the man who sincerely believed in those days, would sacrifice all that he had in its defence, so now, the man who believes it will most certainly make the lesser sacrifice required. And if the fact that men would not sacrifice all that they had for its sake, was evidence that they did not believe, what shall we say of those men, who will privately tell you that they are Universalists, and yet not move a finger to save the cause from destruction? They utter falsehood, when they profess faith in Universalism.

We are frequently informed that A, B and C, are Universalists at heart, though they do not profess it before men. But this cannot be true; if a man has Universalism in his heart, he will be its advocate not only in the corner, but at all times and in all places. What are those men doing, that you say are Universalists? They are giving their influence and their money, to destroy that doctrine. They are sitting in orthodox churches, Sabbath after Sabbath, and paying a man for abusing and traducing the doctrine—and yet they will tell you that they are Universalists. From such Universalists "good Lord deliver us." The truth is, they have not one spark of Universalism in their hearts—if they had they would avow it.

But it is said that Universalism is unpopular, and their families are opposed to it, hence they do not avow their faith. We can give a better reason than this, why they do not avow their faith; it is because they have none. The same quickening energy that in ancient times would induce a man to give up all for the sake of the gospel, still remains, and the man who has it in his heart, will not swerve a fraction from the path of duty, though the whole world is opposed to his course.

If this article should meet the eye of any of the character herein described, we say to them: Repent of your abominable hypocrisy, and never again say that you are Universalists, until your practice corresponds with your words.

One word to Universalists, and we have done. We, brethren, are counted the offscouring of all things, and our enemies are constantly crying out that we are wicked men. We very much doubt the right of these men who accuse us, to "cast the first stone;" but in the name of reason, let us not give them cause to speak evil, by ransacking community and searching out hypocrites for the purpose of christening them with the name of Universalists. Very few we believe are aware of the injury which the cause sustains by such improper conduct. Here is a man who says he is a Universalist, and yet a preacher of that doctrine, might preach at his very door, and he would not attend. He supports a limitarian preacher, and listens constantly to the preaching of hell and damnation. Universalists are saying that he is a Universalist; and now, says the limitarian, that man although he is a Universalist, yet he knows the doctrine is unfit to preach, and therefore he will not hear it proclaimed. By and by that man dies; in his last moments he is tormented with awful apprehensions of the wrath of God and endless torture. The voice of triumph is heard from Maine to Georgia. Through all the ranks of the enemy, it is proclaimed that such a man, who was a believer in Universalism, has renounced his faith in his last moments. And now the Universalist turns about and says he never was a believer in Universal Salvation. This is true, he never was; but why not tell the story in the first place. Thus the cause is wounded by the folly of its

friends. That man is a Universalist, who boldly and fearlessly maintains it in the face of a frowning world, and he only is entitled to the name.

Gospel Anchor.

TO BELIEVERS IN ENDLESS MISERY.

1. You believe that the principle which is commonly called evil, is in total opposition to the benevolent designs of God. Do you not believe that God, being omniscient, was fully aware of the fact that evil would exist, and that too before he commanded the world to be? And did he not know that man would be exposed to its effects and consequently fall from the state of purity in which he had placed him?

2. You believe that this same principle, which to us seems to be evil without any good resulting from it, is greatly displeasing in the sight of God, and is destructive to man's present and future eternal welfare. Then do you not believe that God suffers that to exist which the knows will eventually result in the everlasting misery of his offspring? And do you not in believing this, also believe that universal goodness sometimes acts with an evil design?

3. If we mistake not you allow that God always acts with a good design. Now if this be true, that God *always*, without deviation, acts with a good design, must he not act with a good design in suffering apparent evil to exist? And has he not some benevolent object in view, the accomplishment of which will result in the general good, although we may not at present be able to perceive this?

4. In the case of Joseph and his brethren, did not that which was morally evil in the brethren, their hatred and their conspiracy against the life of Joseph, finally result in the most important benefit and greatest good fortune of all concerned? Did not infinite wisdom so order every thing in the management of this business as to turn that which in the commencement of the story appeared to be the height of wickedness, into the eventual good and prosperity of Jacob and his family?

5. Does not God say, "I form the light, and create darkness; I make peace, and create evil; I the Lord, do all these things." Now if you declare evil to be something which results in no advantage either to God or man, but on the contrary results in the displeasure of the one and in the eternal ruin of the other, do you not accuse the Almighty of doing "all these things?" And if he does cause all this, does he always act with a good design?—*Trumpet.*

DIED,

In Malden, Mrs. Susan Crehore, aged 38. She has left a husband and four small children, to mourn her loss. It is but justice to her memory to say, that Mrs. C. was a good wife, a good mother, and a good neighbor; and by her death the Universalist Society have lost another worthy and devoted fellow-worshipper. Through a protracted consumptive disease, she has preserved great patience; and as she viewed life wasting, and death approaching, she manifested a growing interest and enjoyment in the faith of the all-sufficient Savior, in whom God has given life and immortality for the dying family of man. In this faith she cheerfully gave up her family to the care of Him who is the unchanging Friend of all, and while she was closing her eyes to all the familiar scenes of earth, this faith was to her mind the perfect law of liberty. May those dear children early know the value of that enlightened faith in the God of boundless love and grace, which made their mother so happy even in the hour of death, giving her assurance that she shall meet them all again, when God shall raise us all into a better and happier life, to die no more forever.—*Trumpet.*

In North-Bridgewater, Mrs. Sally Packard,

wife of Mr. Joseph P. aged 29. In the character of Mrs. P. were happily blended the dutiful child, the affectionate wife, and the friend of all. The sickness, which terminated her pilgrimage upon earth, was consumption; "a disease in the trial of whose ravages, hope is never seen." Her distress during her sickness was very great, at times; yet she bore her pains with fortitude, without murmuring or repining. Although she was well aware that the period of her dissolution was not far distant—although she was urged strongly to abandon her faith in universal salvation by death-bed tormentors, yet she rejoiced in the doctrine or "faith once delivered to the saints," and died in the full assurance that "As in Adam all die, even so in Christ shall all be made alive."—*ib.*

In Gloucester, on the 22d ult. Capt. Isaac Elwell, aged 88 years. The deceased was early united with the Society in that town, believing in Universal Salvation, formed by Rev. John Murray. His faith in God the Savior of all men, especially of them that believe, manifested in the one Mediator, Lord of all, remained strong, firm, and unshaken. So death did not appear an unwelcome messenger to him. He rejoiced in hope, that mortality should be swallowed up of life eternal. His virtues—civil, social and moral—as a magistrate, as a member of the community, as a husband, as a parent, as a brother, and as a friend and neighbor, were well known to all who knew him. General opinion ascribes to him uprightness, truth, and integrity. He has left an aged widow, two sons, and three daughters to mourn his loss.—*ib.*

In Newport, N. Y. on the 15th ult. Mrs. Lydia Allen, aged 63. She had long been an ardent friend of Universalism, and exhibited unshaken firmness in the trying hour of death.—*Utica Mag.*

In Mexico, N. Y. Mr. John Palmeter, aged 62. A few hours previous to his death, he remarked he was aware of his approaching dissolution, and that his faith in the universal goodness of God was unwavering.—*ib.*

At Clifton Park, N. Y. on the 15th ult. Col. N. Ryder, aged 51. He had for many years been a warm advocate of the salvation of a world from sin and misery, and his last request was that Br. Le Fevre, of Troy, might preach his Funeral Sermon. The Funeral Service was performed the following day, in the Baptist Church, which was kindly opened on the occasion.—*Gospel Anchor.*

LETTERS AND REMITTANCES.

Received at this office, ending February 29th.

J. M. West Hempfield, Pa.; G. N. Plymouth, N. C. \$2; Rev. T. W. Boston; S. W. and A. D. Brooklyn, N. Y. each \$2; P. M. Rodgersville, Ala.; M. C. & L. Boston; P. M. Mattituck, L. I. for P. S. C. \$2; P. M. Marietta, Pa.; Rev. T. F. New-Haven; Rev. L. L. S. Le Roy, N. Y.; P. M. Sheshequin, Pa.

NOTICE.

The "First Universalist Society of the village of Brooklyn," formed on Monday evening last, will hold their first general meeting at the Concord-street School-Room, Brooklyn, on Monday evening next, March 5th, at 7 o'clock, for the choice of officers, and the transaction of any other business that may be found necessary. A general attendance of those friendly to the Society is requested.

Per Order of the Committee,
WM. BURBANK, Sec'y.

Brooklyn, March 1st, 1832.

RELIGIOUS NOTICE.

Br. S. J. HILLYER, will preach in Newark, Sunday, March 4th, morning and afternoon, and in Camptown in the evening.

FOR THE CHRISTIAN MESSENGER.

SPIRIT OF PRAYER.

Spirit of prayer!

Oh! shod thy kindly influence o'er my heart,
At morn be thou my first, at eve my latest care,
And in my lonely vigils bear a part!

While yet upon

The slippery path of youth's enchanted ground,
Where brightest forms appear to lure me on,
And giddy transport hath my senses drown'd,

Speak to the heart,

Watch, watch, nor listen to the tempter's song;
Tis but to mock thee and strike deep the dart,
Oh! shun her and forsake the revel throng!

When life declines

And time with me shall seem but as a sand—
While yet I linger on these dark confines,
And view the precincts of that better land,

Oh bear me through:

On Him who bought us cast all anxious care,
And in that holy rest with heaven in view,
Yield my soul up in prayer? S. A. M

HOME.

* * * "What so sweet—
So beautiful on earth, and oh! so rare,
As kindred love and family repose."

The busy world,

With all the tumult and the stir of life,
Pursues its wonted course; on pleasure some,
And some on commerce and ambition bent,
And all on happiness; while each one loves
One little spot, in which his heart unfolds
With nature's holiest feelings, one sweet spot,
And calls it Home: If sorrow is felt there
It runs through many bosoms, and a smile
Lights up in eyes around a kindred smile;
And if disease intrude, the sufferer finds
Rest on the breast beloved."

THE WREATH OF ROSES.

Julia, said Matilda, see here, I have woven this beautiful wreath of roses for you, and you shall be our queen to-day. It was a lovely May-day morning, and the young ladies of the village had a holiday, which they were going to improve in a small romantic bower, formed of two branching willows, and several rare and elegant grape vines. And it was thus that Matilda M—— proposed the honors of the day to a sweet modest looking girl, who was rather more meanly dressed than the rest of the children, and who blushed and hung her head at the proposal, as if anxious lest some one should whisper a word of disapprobation. The juvenile company were all around Matilda, while she held the wreath in her hand waiting for a reply. Her little sister clamorously seconded her, but one young lady called her aside and made some objections, I suppose, for I only heard this answer, "Oh Maria, remember she is poor and an orphan! how can we be too kind to her!" When they returned again to the company, tears were in both their eyes, and the wreath was awarded by acclamation to Julia, the pretty orphan.

Surrounded by their young companions in the freshness of youth, and the honors of the budding spring blooming in beautiful variety around her snowy forehead, I gazed on her in delight, which increased with the recollection that the child thus universally beloved was the poorest in the village, and without parents to instruct or relatives to pity her, and the remembrance that those around her were children of far higher birth, and prouder expectations.

The spirit of kindness and condescension to our inferiors in rank and fortune, the train of feelings which leads us to esteem and love goodness and amiability whenever we find it, form the brightest gem in the sparkling diadem of virtue, and is one of the loveliest redeeming

traits in the human character. When it is found written on a youthful heart and shedding its influence over youthful character it speaks volumes in praise, not only of the disposition of the possessor, but of those kind and good parents whose exertions have had a principal agency in planting it in the bosoms of their offspring. I was interested so much in the conduct of that youthful group, and more especially in that of Matilda, that I resolved if permitted to mark their future course in general and her's in particular, with a view to notice how heaven rewarded the good, and what are the outlines of character which originate distinction made among us by the hand of providence.

It was twelve years before my purpose was accomplished in the development of fortune. At the expiration of that period, the little company had grown to womanhood, and all but two were scattered beyond the limit of my observation: those two were Matilda and Julia. Matilda was now the tenant of a cottage by the river side. I marked the gradual transition of her family from wealth to mediocrity; it was slow, not the effect of sudden misfortune or habitual mismanagement, but the consequence of a steady decline in her father's business, which left him at least barely able in his latter years, to meet the demands of his creditors and buy that humble dwelling. They went cheerfully down the vale of life; not a regret seemed to accompany them—not a fear was ever shed over vanquished splendor and faded anticipations. I could not discover that in all the changes they experienced, one substantial comfort was torn from his lovely family. Matilda was now wrapped up in the cares attendant on her situation as the principal dependance of her parents. She was engaged to be married to a youth of noble family and promise, who had loved her and been loved by her from infancy, but who was yet too poor to repay her parents for the sacrifice they would have to make in parting with her, and he waited for success in business.

Julia was more prosperous than her amiable friend, with whom she lived on terms of sisterly affection; she had a brother whom she had never seen, and who having become wealthy in England, had made her handsome remittances for some years past. She lived in the village, but Matilda's cottage was as much her home. She, too, had a lover, but he died, and she had vowed to live single for his memory.

Thus were things situated, when one beautiful May-day morning, while Matilda was engaged in her little flower garden, Julia came down to see her, with an unusual degree of animation in her countenance, which showed that her heart was full of some pleasing thought. She carried in her hand a wreath of flowers, but she held them out to her friend; Matilda burst into tears: "ah! Julia, my sister, I have sad news to-day—my father went security a few months ago for a friend who was in distress, and who had done him many kindnesses in his life; they have sued him for the money; the Sheriff has been here, and we are ruined;" and she clasped her friend to her bosom as she concluded, while both wept. But Julia recovered, and placing the wreath gently on her brow, she said, "Forget it, dear Matilda—you must, you shall be happy," and stole away.

Matilda thought this looked like worldly friendship, which flies so often the scene of grief, and forgets, when remembrance should be most busy. She took off the wreath with an emotion something like disdain, and in doing it discovered a little paper carefully woven in it. Her curiosity was awakened—she opened it, and read, "Matilda, I know it all; remember this day twelve years. I have lost my brother, and am the heir of all his fortune; accept this trifling present enclosed, and never, never mention it to me, until I can repay you all the debt

of gratitude I owe you." She examined the enclosure; it was a note of two thousand pounds sterling.

Thus was one act of generous kindness repaid—thus were the parents rewarded who had made Matilda what she was. Her family was restored to wealth—she married and was happy; Julia lives still—her highest temporal bliss, the enjoyment of the love of her virtuous friend, at the lovely cottage by the water's side.

POLITENESS TO THE AGED.

Nothing tends to foster the genuine politeness which springs from good feelings so much as scrupulous attention to the aged.

There is something extremely delightful and salutary in the free and happy intercourse of the young and old. The freshness and enthusiasm of youth cheers the dreariness of age—and age can return the benefit a hundred fold by its mild maxims of experience and wisdom. In this country the youth and aged are too much separated, the young flock together and leave the old to themselves. We seem to act upon the principle that there cannot be sympathy between these extremes of life, whereas there may be in fact, a most charming sympathy—a sympathy more productive of mutual benefit than any other in the world.

The aged, from the loneliness of their situation, the want of active employment and an enfeebled state of health, are apt to look upon the world with a gloomy eye, and sometimes their gloom is not unmingled with bitterness; hence arises the complaint of their harshness and asperity and follies of the young. These evils so naturally growing out of the isolated situation, would seldom gain power over the old, if they were accustomed to gentleness, attention, and deference from the young, they would be softened by juvenile gayety. Such intercourse sheds a quiet brightness on the decline of life, like a sunshine on a weather beaten tree, or a moss covered dwelling. What is there on earth more beautiful than an aged person—full of content and benevolence.—Mrs. Child.

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

UNIVERSALIST BOOKS
FOR SALE AT THIS OFFICE.

Life of John Murray.
Winchester's Dialogues.
Petitpierre on Divine Goodness.
Ancient History of Universalism.
Modern do. do.
Ballou on Atonement.
Do. Notes on the Parables.
Universalist Expositor, Vol. 1, (bound.)
Streecher's New Hymn Book, 3d and 4th Editions.
Catechisms, by Brs. Smith, Balch, Reese, and a Clergyman in Massachusetts.
Ballou's Catechism.
Parable of the Sheep and Goats, by T. Whittemore
" Rich Man and Lazarus, by do.
100 arguments for Universalism, by do.
Pickering's Lectures, in defence of Revelation.
120 Reasons for Universalism, by Paul Dean.
Dissertation on Revivals, by M. Rayner.
Spring's Sermon on Election, with a reply by Henry Fitz.
Non-Personality of the Devil, a Sermon, by Henry Fitz.
Messenger Office, Oct. 29.

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